

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, JULY 20, 1899.

NEW SERIES, VOL. 1, No. 34

Passengers from Guatemala deny the rumor of a revolution there.

\$18,000,000 in gold is the nice little sum claimed as the Klondike output.

Effort will be made to stop the Dreyfus scandal after he is acquitted.

Word comes again that Aguinaldo has made overtures to General Otis for peace.

There are a great many of our soldiers in the hospitals sick at Manila and other places on Luzon.

Gen. Joe Wheeler sails from San Francisco for Manila on transport Tartar, just as we go to press. Miss Annie Wheeler accompanies the old General, her father. She is a noble Christian girl.

Rev. W. A. McComb made us a pleasant call this week, and reported delightful Young People's meeting at his church last Sunday evening. Five unconverted persons asked for prayers.

Mr. Choate, our Ambassador to the court St. James, once said of a certain woman, "She is a sinner—no, I will not say that, she is a very disagreeable saint." Reader, are you sure you are not a disagreeable saint.

Dr. W. T. Lowrey preached last Sunday morning and night, for Rev. E. E. Thornton, at Boonville. He lectures in the Ministers' Institute at Baldwin three days this week, afterwards he expects to return to Clinton. He is jubilant for the College.

The Foreign Mission Board has appointed Dr. E. B. Miller, of West Point, to take the place of Dr. J. K. Pace, as Vice-President for Mississippi on the Foreign Mission Board.

Dr. Miller is a good appointment. He served in that capacity a number of years in Arkansas, and understands the work well.

Let us hope that his success will go, even beyond that of Dr. Pace.

The columns of THE BAPTIST are open to him to make free use for the extension of this work.

The newspaper representatives in Manila claim that things are much worse than are reported, and that General Otis will not let them report the facts.

Prof. J. L. Logan is actively engaged making up his faculty and getting everything in readiness for the Female College at McComb City, of which he is the President. Look out for the notice soon. He is a hustler and will be heard from by a large majority.

Bro. J. C. Buckley writes:
Pokal, Miss., July 16, '99.

Dear BAPTIST:
Have just closed a good meeting at Salem. God's people received 12 added to the church by baptism. Bro. T. D. Bush of Cheneyville, La., did the preaching, with great satisfaction to the people. We are now in a meeting with Strong River church, Bro. B. doing the preaching at this place. We hope for good results.

The following tribute to a noble woman by the *Youths Companion* reflects the sentiment of good people everywhere:

"History can furnish few instances of such heroic and unconquerable determination as has been shown by Madame Lucie Dreyfus, the wife of that French Captain who for five years has been wearing out his life as a solitary prisoner on a tropical island, stripped of his uniform and branded as a traitor.

All the world knows that the Court of Cassation, after tedious months of deliberation, has ordered the Dreyfus case to be reopened and the prisoner brought back to France; but how many realize that this result would probably never have been reached but for the untiring purpose and push of the womanly woman, the devoted wife?

Mrs. J. T. Freeman.

On July 4th, Mrs. Sallie Graves, second wife of Rev. J. T. Freeman, passed within the veil to rest in

the land of the pure and blessed.

She was an ideal pastor's wife—industrious, economic, prudent, sympathetic, self-sacrificing. Universally respected and loved, she was a potent influence for the true and the pure and the good among the people. Her natural gifts were remarkable, and her acquired knowledge unusual. She was strong in the faith which overcomes the world. Her serene, joyous countenance was only the outward manifestation of the pure life within. So real to her were unseen realities that one felt in her presence that "air of distinction" which marks the kindred of the Holy One. She had the power of leading her friends into the regions beyond with a simplicity and fervor which revealed the element in which she lived.

"E'en while with us thy footsteps trod
His seal was on thy brow."

Her sympathetic heart ever turned in helpful love towards the needy. After her departure one of her friends said that "her house was a private orphan's home." She reared and educated in whole or in part more than twenty orphan children. Two small girls and one little boy, no kin to the departed, a widowed sister and a niece, remain the beneficiaries of her munificence. Of course she lived "as seeing him who is invisible," and when "God's finger touched her and she slept," there rested on her face a look of such ineffable peace that,

"They that have seen her look in death
No more may fear to die."

Farewell, dear companion of my father in the ministry. We all shall meet again.

H. F. SPROLES.

Janie Elizabeth Crews.

Born October 21, 1898, died July 11, 1899. Buried in the Hernandville cemetery.

Her parents are devoted Baptists. She early quit earth's prison-house to spend eternity in bliss. Too fair a bud for earth, she has gone to bloom in heaven.

Bereaved friends, look up, though it be through tears. "Cast your care upon the Lord, for he careth for you." You shall meet her "in the sweet bye and bye."

J. E. PHILLIPS.

Blessed are the dead who die in the Lord.

The Revival at Graysport.

Dear Bro. Searcy:

I invited Bro. J. R. Nutt, one of our College boys, to come up and assist me in a meeting here. He began at 11 A. M. on the 9th inst., and preached twice a day until the 15th. I never heard the old, old story presented in greater earnestness. Salvation by grace was preached more clearly. The leading thought in each discourse was: Without Christ men are eternally lost; with him men are eternally saved. The visible results of the meeting are 5 received by baptism, one by letter. Christians greatly strengthened, the church united, and many sinners yet seeking the Lord.

Brother Nutt was my room mate the little while I was in Mississippi College. A purer man never lived. He is one of the coming preachers of our State. He went from here to Learned, to assist Pastor Harrington in a meeting.

The prayers and best wishes of the people here follow him.

Fraternally,

CHAS. A. LOVELESS.

July 18, '99.

Bibles Reasons For Thanksgiving

"O give thanks unto the Lord; for he is good; for his mercy endureth forever."

"Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness."

"I will sing of the mercies of the Lord forever—for I have said mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens."

"Bless the Lord, O my soul; and all that is within me bless his holy name."

"Bless the Lord, O my soul, and forget not all his benefits."

"Who forgiveth all thy iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

"Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God."

The Invisible Church.

R. A. VENABLE, D. D.

Of late there is a disposition on the part of some of our Baptist brethren to ridicule the idea of an invisible church. The claim made against it is that the idea is a new one, invented to meet "a felt want" and is no part of old-fashioned Baptist orthodoxy.

The line between those who reject the "invisible church" view and those who hold it, is very distinctly drawn. The cleavage is traceable to the view that there has been a succession of New Testament churches from the days of the Apostles to the present time, and that we are not dependent upon any historical evidence proving such a succession, but that the statement of our Lord's words in Matthew 16:18 are sufficient to justify the claim.

I cannot see how an invisible church can in any way preclude a succession of local churches. The two are not mutually exclusive of each other, I am sure.

The fierceness of the battle is accounted for and justified by the opponents of the "invisible church" view purely on the ground that their Gibraltar is taken when Matthew 16:18 is permitted to refer to an invisible, spiritual church, instead of a local one. I think it can be shown that whatever else one may say of the "invisible church" view, it is not new. It certainly can claim precedence over the "continuous local church" view, which is now so vehemently defended by its doughty advocates.

The learned Dr. Gill, more than a hundred and thirty years ago, expresses his view on the "invisible" side, and that too in his Exposition of Matthew 16:18. He says, "By the church is meant, not an edifice of wood, stones, etc., but an assembly and congregation of men; and not of any sort; not a disorderly, tumultuous assembly, in which sense the word is sometimes taken. Nor does it design the faithful of a family, which is sometimes the import of it; nor a particular congregated church, but the elect of God, the general assembly and church of the first born, whose names are written in heaven; and especially such of them as were to be gathered in and built on Christ from among the Jews and Gentiles * * * and being holy and spiritual persons, all built up a spiritual house; and these are the only persons which make up the true and invisible church of Christ in the issue, and are only fit to be members of the 'visible church.'"

This language is as clear as the

light, and places Dr. Gill squarely on the position that our Lord did not in the use of the word church, refer to a local organization, but to an invisible spiritual church.

His view is different from that generally held by our Pedo Baptist brethren. Their view is rather that the church universal is made up of all the different organizations of whatever name. Their church universal is visible, and has some organized form.

The church invisible, with Baptists is universal, commensurate with believers in all times and climes, all the called out, such as can be conceived of as an assembly.

The invisible church is dependent entirely upon the relations which its members sustain to their common Lord, and is not dependent upon any visible ceremonies. Any local organization modeled after the New Testament plan is an outward, visible, and faithful expression of this invisible, spiritual body, of which Christ is the head.

The visible expressions may be numerous or few, or may not exist at all, or may exist in a perverted form without affecting the verity of the invisible.

The gates of Hades never prevail against it. To belong to the invisible church does not render one infallible in doctrine or practice, nor does one forfeit his membership in the invisible church, by connecting himself with a visible organization, which does not observe the ordinances and New Testament Polity laid down for the organized churches. Nor does the "invisible church view" commit its advocates to a recognition of religious bodies, organized contrary to the New Testament model, as New Testament churches. It in no way weakens the authority of the New Testament as to doctrines and practice in organic church life. In other words, a Baptist may hold the "invisible church view" and be a "Landmarker."

But he must plant himself upon the New Testament as the authority which cannot be waved or amended, and not upon tradition or upon the assumption of an ecclesiastical pedigree running back to the days of the Apostles. The New Testament and the Holy Spirit in the heart of believers are all that is necessary to the work of organizing a church after the New Testament model. When any organization ignores the New Testament as the only source of authority in matters of church polity and life, the loyal adherent to the New Testament plan can do nothing less than re-

fuse to recognize such a body as Scriptural. All our Baptist writers who are held as standard, hold the "invisible church" view. It is an old and well established doctrine which will stand.

The Universal Church.

There are two ideas or theories of the Universal Church, the organic and inorganic or the "Roman Catholic" and the "Catholic Spiritual." The champions and partisans of these two theories each denounce the other as unscriptural, heretical, evil. They are each equally objectionable to God's true people, the one because it would convert all religion into a ritualistic and dead formalism, and the other because it would destroy the correct form and order and manifestation which our Lord and his apostles put into or along with the system of "faith" which was to be propagated through all time, as per "the great commission," and earnestly contended for by his people. The Romanistic theory of this idea of a church has had its day, been thoroughly weighed in the balances of truth, providence and experience and found to be utterly wanting, as is now manifest in every nation on earth where it has held sway. The other or spiritual idea, under the advocacy of the Modern Holiness or "Comouters' movement and the Whittierite element amongst the Baptists, is striving to forge its way into observation and recognition. The only chief difference between these latter mentioned component elements, seems to be that the "Holiness Comouters" insist that there is no other church except the "Universal-Spiritual" and invisible, and that all organic bodies of any name or character are only frauds at heart and wars or sores on the life of the true spiritual and inorganic church, while the other seems to hold, that besides the great "Universal Spiritual, invisible, ecclesia," or assembly, there are, or may be local and tangible bodies, which for convenience may be called by the same name.

These last hold that the idea of concreteness, visibility or organic form was in no sense meant or implied to inhere in the church our Lord was building on the eternal rock of his own revealed personality, which had and was to have supreme jurisdiction over its own affairs, was the pillar and ground of the truth, and was put in charge by its great work of evangelizing the whole world.

It seems never to have occurred to these people that the Lord's

church was as distinct an identity and at the same time as ubiquitous as the Lord's man—the race out of which it was built. Who was man? Why, Adam was man. But how about Noah? Why, Noah was man also. Yes, and so was Abraham, likewise Moses, as was also David and that rugged old prophet Elijah and John the Baptist, along with Peter and Paul and Jerome, and John Huss, and Bunyan, and Spurgeon, and Broadus, and Graves, and Henson, and Kerfoot, and Eaton, and so we go to the end of the race. Each of them was man, even God's man, built of the same material and upon the same plan as was Adam, and yet each as distinctly man as if there had been but one individual. And when God by his providence chose to designate him as in a collective capacity, he changed one letter in his name and called him men. Then why not allow our Lord to thus designate his church? Why may he not build his church in Jerusalem on the rock of his confessed personality and do the same thing in Samaria and Joppa, and Antioch, and Troas, and Philippi, and Rome, and London, and Manchester, and New York, and Louisville, and Memphis, and Jackson? In a word, why is not God's church as ubiquitous and as universal as God's man? Who ever heard of any person so wise and learned as to invent a theory concerning man's identity or being that required that an effort should be made to show that he was a great invisible, intangible incorporeal and incomprehensible creature and not the concrete, compact, intelligent, organism of uprightness and force that walks up and down the earth with a personality of individual and universal masterfulness. Would it not be wresting the truth and doing violence to the nature, reason and revelation, to attempt such an unphilosophical thing? Why then should men insist upon supporting the theory of an invented figment of a universal, invisible, inorganic, incomprehensible something, calling it church, when God's concrete, organic and visible church is set forth in both its singular and plural sense, in language that is so plain that it requires a very shrewd ingenuity to misconstrue and misunderstand? "On this rock I will build my church," and whenever and wherever I build my church I will build it on this rock.

J. A. H.

Rev. A. Taylor and Rev. R. D. Maun were welcome visitors at our office last Friday. Also Profs. Hudnall and Leavell. Come again brethren.

The Larger Christ.

BY ALBERT R. BOND.

The Christ of today is larger in human thought and life than at any previous time. Present day Christianity has been evolved step by step with the painful growth of struggles, and has become the heir of all the ages of criticism and experience.

The source of authority and experience remains the same, but the outlook granted to men today is more extended than when incipient Christianity won its way into heathen minds and hearts.

An educational aphorism may be applied with force to religious thought. The law of progress is "inheritance supplemented by individual acquisition."

The Christology of the New Testament has not always found embodiment in creed and sentiment during the succeeding centuries.

It has passed into a truism that each age has its special problems; and historical insight reveals the influence upon current Christianity of many varying ideas.

Sometimes the positions maintained have been clear departures from the original standard. But, error and truth, each in its own way, the former by opposition, the latter by accentuation, have contributed to the growth into the broad, true idea, progressive in its realization of the type of Christianity.

The historic beholder can now see the naturalness of the early rise of Ebionism to afflict and thus to stimulate infant Christianity. The legalistic, Jewish conception of God's plan, had in many minds developed into the belief that God could not reveal himself other than through prophets, thus making impossible a personal manifestation.

Jewish Ebionism, by its very nature, could not accept Jesus as the Son of God. But this view could not stand before the more powerful forms of Gnosticism.

Viewing matter and spirit as eternally antagonistic, the Gnostic invented intermediate beings between God and matter, to prevent the former from becoming contaminated by his contact with the universe.

Docetism, claiming that Jesus had only a phantom body with which to appear to men while concealing his real nature, came with its influence, serving to arouse apologetic research in the interest of the truth.

The nature of the Son and Holy Spirit, with questioning as to the divinity of each, has occupied a large place among the discussions

where Christian doctrines were in process of formation.

Sabellianism and Arianism have spent their force, but each left its contribution.

"While Sabellianism defends the unity of the divine principle by denying any real distinction in it and makes Father, Son and Holy Ghost, one in person as well as nature. Arianism attains the same end by rendering the distinction of persons into one of nature, and so attributing real divinity and original causation only to the Father." Other phases of thought might be mentioned to illustrate this growth of opinion.

In philosophy the cry resounds: "Back to Kant." A similar cry, calls to a more accurate and deep view of the human Saviour. "Back to Christ," does not mean that we should call into disrepute the teachings of the Apostles, though thus it has been used, but its best significance and answer will be found in evoking a sympathetic study of Jesus, the Son of man. Thus it may be observed that the Christ of History is the Larger Christ.

From the depths of Africa's wilds come witnesses of the power of the cross. China with the stereotyped and dust aged civilization joins in the almost universal hymn of adoration to the King of kings and Lord of lords. Never before have the followers of the despised Nazarine numbered so many, and yet the multiplication continues. Girding the world with its message of hope and salvation, the story of The Larger Christ becomes more powerful and captivating.

In individual Christian experience of to-day, Jesus Christ has often occupied a restricted place. Unto no other age have equal privileges been granted for knowing Christ. Your Christ is not my Christ. Or rather let me say that your and my conceptions of him do not exactly correspond in every detail. One may have grasped a larger notion of him, while both may agree in essential elements. By study of God's word, through the reflex of prayer, in the ministrations of love, may be found ways to increase the experience of the Christian. We need it. Narrow, bigotted, self-contained, are some of our views of Christ and his position. May your Christ be The Larger Christ. Magnolia, Miss.

Newton Theological Institute has called Dr. N. E. Wood of Boston as president, to succeed the venerable Dr. Alvey Hovey who resigned after fifty years service.

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L. E. HALL, Hattiesburg, Miss.

Some Impressions of the Late Convention.

Doubtless none but good impressions were generally made by the Aberdeen Convention. That grand old town had only good things to say of us, and the brethren of the body went their ways in much elation over what they had seen and heard and participated in.

As almost every meeting marks its individuality, so did the late Convention stand out for some things to give it character. It was not, however, in the number present, as it was below the average attendance. Nor was it due to the presence or the absence of anybody, for with the exception of a few noted and influential brethren, who were not present, the make-up of the body was about the same as of former sessions.

It was a working, business body. The dispatch of the work was smooth, rapid, thorough and satisfactory. The reports were unusually well discussed, and everything that was done was characterized by dignity and deliberation.

The Convention was well officered. Dr. Venable showed himself to be a fine presiding officer. He came as near pleasing the entire body in every measure passed upon as could any man who has ever sat in the chair.

The Convention distinguished itself for harmony throughout. Considering the extensive and varied work performed, much of which being of the greatest magnitude it was a marvelous achievement that every decision upon a measure was with unanimity and in good spirit. This suggests that there were no axes to be ground, no hobbies ridden, no schemes worked by a faction to success.

It would not have been possible for a Convention of Mississippi Baptists, just a few years back to have even pleasantly entertained college matters in the new phase presented to the body at Aberdeen. Nor perhaps of Home Missions, and of Sunday schools, and a number of other measures. In the judgment of the writer, this beautiful harmony was wholly due to the Spirit of God, so marked in his presence throughout.

Every brother seemed to feel a solemn charge to preserve the unity of the Spirit in the bond of peace; and so we were on our good behavior before the Lord.

Another impression made by this Convention, was the readiness to enter heartily upon enlargement of our work. We placed ourselves ten years in advance in our educational work.

The action of Clinton made this possible, and it all came about in the fullness of time—at the right time. Mississippi College, doubtless never faced so hopeful an era as we are just now entering upon. Under President Lowrey's splendid leadership, we may reasonably hope for three hundred students as an average attendance; and in material things, an improvement of the campus, and new buildings, so much needed.

Also, every department of our mission work was laid out for enlargement, with well laid plans for making good these purposes. The 20th century movement provided, looks to securing to our cause all these measures for enlargement.

Another favorable impression was in the preponderance of strong young men in the Convention. Without their purpose or apparent consciousness of the fact, the Convention was in their hands, and they did nothing extreme or foolish. There was not, however, any painful disregard of the older brethren. Their wise counsels were felt and heeded in every deliberation.

A last impression—The Convention had no boss. No chief mingo, to champion measures and lead movements. The democracy of the gathering was emphasized in a religious way, and every one felt the freedom of the floor.

And now what remains but for every one of us to carry out in good faith our well projected plans for larger and better things?

To you, brother Editor, much has been committed, and upon you so much depends. Stand by us and we will stand by you.

S. M. E.

The Negroes.

Bro. Searcy:

Last Saturday night, during the discussion by our Convention, on the report as to work among the negroes, a lay delegate wished to say some things to his brethren, but could not. Will you let me say them now?

While going the rounds one night, nearly twenty years ago, I was riding through a negro quarter. I was attracted by the singing of some one. I stopped to listen and I heard the sweet words of the song, "I gave, I gave my life for thee, what hast thou given for me?"

I recognized the voice of a negro boy, one of a large Sunday-school class to whom I had been teaching those precious words. I have reason to hope he is now leading the life of a good man tho' hundreds of miles away.

Some months ago I was called to see a sick man in jail. It was a sweet work for the Master, to cheer this poor depraved white man by presenting to his view the Saviour of sinners, accompanied by the gift of a testament, and then to do the same thing for the negro prisoners.

A few weeks ago I found one old black man sitting propped up in bed, with heart and lungs so badly diseased he must needs die. A few words from him, spoken in the language of heaven, convinced me I was talking to one who would soon stand rejoicingly "in the presence of the King." Some sweet words of comfort and good cheer I gave him, then read the Bible and commended him in prayer to our common Father. I found this a blessed privilege.

Brethren, I believe I can best help to elevate the negro morally.

1. By being fully in love with Christ as my personal Saviour.

2. By regard the negro as a sinner needing a Saviour.

3. By fulfilling my Saviour's admonition to tell every sinner about Jesus, as God gives me opportunity. This opportunity is constantly found among those who labor for me.

Finally—I drew the milk of baby-life from the breast of a black woman, and as a boy I loved much my black "mammy." I remember the old plantation in the anti-bellum days, with the happy careless life of my father's and grandfather's slaves. Each one might have his garden, his patch of corn, potatoes, etc., (made by Saturday evening's work), his own cow, his own hogs, running down in the swamp. These all were disposed of by himself (under certain regulations) for his own private use and behoof. He was fed, clothed, housed, attended to when sick, all at his master's expense. Nor did pious planters, of whom there were not a few, forget to have the gospel preached to their slaves. As children of full grown size they must needs be made to work.

That the truth of history may be made known to my younger brethren, I dare affirm that no higher race of men and women ever graced this earth than was found incidental to and actually the result of our peculiar ante-bellum civilization. J. C. R.

Colportage.

The Baptist:

The Ex Board of Yazoo Association earnestly requests each Sunday-School in the Association to take a special collection the fourth

Sunday for Sunday-School and colportage work at our own doors. Brother L. F. Gregory is actively at work organizing schools and distributing tracts and books of all kinds.

Send collections to me.

Many thanks to Pickens, Goodman, West, and Lexington, for the contribution last fourth Sunday. I trust many other schools will be added to this list. No cause is more urgent and more worthy than this.

May the Lord lay the importance of the work upon the minds and hearts of the Sunday-School teachers and superintendents.

Yours in the work,

G. B. BUTLER,
Sec. and Treas. Ex. B.

Blue Mountain Chow Chow.

BY ST. CLAIR LAWRENCE.

Rev. E. Z. Simmons' account of his mission work at Canton, China was one of the most interesting features of our late Convention. How very few brethren were left to hear it, that heard his talk at West Point, just before his departure from home, thirty years ago!

When selfishness asserts itself, sin is sure to be found knocking anxiously at the door of the heart for recognition.

When all men praise you, you may wisely suspect your own fidelity to the cause of Truth.

One of the best presiding officers that ever wielded a gavel, is Dr. R. A. Venable, the Meridian bishop. Such is the sentiment so far as we have heard expression, without a single exception, of every member of our late Convention, over which he presided.

The man who feels no fear in the presence of danger is not the real hero, but the man who realizes his danger, and yet stands to his colors or his post.

The power to say no, when custom approves and beauty smiles its imitation, is the graceful virtue which conquers sin.

The election of Judge Kimbrough and B. G. Lowrey Vice-Presidents, and E. E. Thornton, the Boonville pastor, Recording Secretary of our late Convention, was not the result of North Mississippi favoritism, but of the marked efficiency, in the discharge of all Christian duty which characterizes these noble brethren; two of which are laymen.

Some men boast of being "self-made"; others boast of their individual glory without the least disposition to covet the honor or dis-

pute their claims of authorship, for so wondrous an achievement.

He asked her to "share his lot"; and she surprised her gallant and devoted lover by asking whether the house was a one or two-story building.

If the doctrine of apostasy were true it would not effect, in the least a large class of church members; only those who are up can fall.

The woman who wears a calico dress and sun-bonnet is just as welcome at God's table as the one dressed in silk and crowned with precious jewels.—Selah.

The preacher who knows nothing about Christ except what he has learned by reading or been taught by college professors, has no more business in the pulpit than a pig has in a parlor.

The way some Christians give to the mission cause, reminds a body of the man who began to scream when he saw his brother drowning, threw him a straw, and then walked away whistling "Yankee Doodle."

One of the oldest preachers, attending our late State Convention, was Brother A. A. Lomax, late President of the body, and universally beloved by all the brethren. He is above "three-score and ten," and yet an active, useful, and efficient pastor, God bless Brother Lomax.

God Gives Us Another Great Meeting in Texas.

We have just closed a splendid meeting with Bro. George Baines and his church at Cleburne, Texas. The Lord gave us a great many conversions and 77 accessions to the 1st Baptist church. The church is arranging to build a new house and more than \$8,000 was secured for that purpose. At one time we thought the heavy rains that fell for a week would close us out, but a few of us held on, looking to the Master to own and to bless, and finally the outpour came down from on high.

One of the accessions was Terrell Joiner, grand-son of Bro. Joiner, of Starkville, Miss. Another was Judge Watkins, who was once Senator of Mississippi. Cleburn is full of Mississippi people.

The floods have swept away some of the first props in our State and railroads were washed away for miles. The suffering is among thousands, mostly negroes. But our people from all parts of the State are sending in aid and Gov. Sears is doing all in his power to give relief.

We are now at Farmersville, and

last night a large congregation met us under the tent.

It rejoices my heart to report that all of our Mississippians in the ministry in these parts are doing well, with but one or two exceptions. J. B. Gambrel has won the hearts of thousands of people out here and the Lord continues to bless his labors. We expect the Convention to meet in Dallas, if so let a host of you Mississippi folks come over and see a State Convention larger than the Southern Baptist Convention.

My wife sends me THE BAPTIST every week and I read the news of old Mississippi with much joy. May the brethren pray for our work that the Lord may continue to use us to his glory.

SIDNEY J. WILLIAMS.

College Tidings.

By allowing the professors to lose one month of their salaries, which they did last year and expected to be called upon to do this year, we were able to report to the Convention, "no deficit!" Glory to God and thanks to the givers that we were able to make so fine a showing! I feel sure that the College has more friends and better friends than ever before in its history. There was much College enthusiasm at the Convention. Many brethren told me that they had never before been so hopeful. The Clinton people did a noble thing in agreeing to release all claims to the control of both the property and the endowment, and the Convention accepted their offer heartily and unanimously. No one can now hold back on the plea that Clinton claims the right under any circumstances to control either the property or the endowment. Progress now, brethren! Every man to his post! Of course, we do not envy our Methodist brethren because they have a Millsaps who is able and willing to give his thousands upon thousands in order that they may have a great school, but the great Baptist denomination in Mississippi will not stand by and see the educational leadership of the State taken out of their hands. We can place Mississippi College at the head of the list of Mississippi institutions without making any greater sacrifices than we ought to make. We need only harmony and enthusiasm and these we are rapidly gaining. The forces are falling into line. We can succeed, we must succeed, we will succeed! We have the power to do it. All we need is to heartily unite in using that power. Success will not come in a day, but it will come

and the brother who does not have his part in it will be unfortunate. As for me and mine we expect to be in the van guard, and when victory comes, we propose to be near the banner staff! Some people prefer to stay in the rear, where the work is light and the danger small. Well, for the soldier who likes that kind of position, why that is about the kind of position he likes; but, Good Lord, deliver me and mine!

WHAT NEXT.

Students! That's the war cry now! Students for next session! Do you know a boy or a young man who ought to come? Send me his name and postoffice at once please. It will cost you only a postal card. If you haven't one borrow one, and send me the bill. Don't forget, don't delay! Send it now.

THE GIVERS.

I believe I have net reported any gifts since June 19.

Here is the list since that date:

G. W. Stigler, Lexington, \$10; Hermanville church, by S. M. Ellis, \$1 (in addition to \$22.75 already reported); Bryan Simmons, Learned, \$1; Rev. W. F. Yarbrough, \$10; Brookhaven church \$59.25; (previously reported as promised. Blue Mountain church, \$19.05, in addition to \$230.05, previously reported, making \$250. First church, Meridian, \$22 additional, running her contribution to \$160.10; Fifteenth Avenue, Meridian, \$22.50; (already reported as promised). Ex-Governor J. P. Eagle, Little Rock, Arkansas, \$10; R. S. Clark, Durant, \$10; Dr. J. C. Robert, Starkville, \$5; E. B. McRaven, Meridian, \$5; Mrs. J. K. Nutt, Leota, \$5; Rev. C. T. Kinnannon and wife, Monroe, Louisiana, \$5; Sardis church, by Dr. J. P. Stovall, \$5; J. J. Richards and Julius Thompson, Hollandale, \$2.50 each; Rev. J. A. Rogers, Verona, \$70; S. S. Crump, Jr., West Point, \$25; Major R. W. Millsaps, Jackson, \$10; J. R. Coleman, Arcola, \$10; Judge Z. M. Stephens, New Albany, \$10; Mrs. S. E. Chandler, West Point, \$2; Magnolia church, \$50.50; (previously reported as promised. Canton church, \$10; (in addition to \$5 already received from Pastor W. J. Derrick). Crystal Springs church \$67; (in addition to \$10 already received from Dr. L. M. Dampeer) Rev. M. J. Derrick, \$1; Rev. J. R. Johnston, \$5; Rev. I. H. Anding, \$5; Rev. I. A. Hailey, Murfreesboro, Tennessee, \$5; Dr. Chas. A. Graham, Murfreesboro, Tennessee, \$1; McComb City church, \$25; Little Behaly, \$9.60; Shubuta, \$5.

Mrs. J. D. Maum, \$1.50. Calvary church, Vicksburg, \$12.90; Roman Thomas, Plantersville, \$10; Rev. M. K. Thornton, \$10; Rev. E. E. Thornton, \$5; Mrs. E. J. Morrow, Troy, \$5.50.

God bless the givers! So mote it be!! Amen!!!

Now, brethren, if I have omitted anybody's gift at any time, please write me. I have meant to give public notice in THE BAPTIST of every cent that has been sent. In all I have collected \$3273.90, and something over \$50 more has been promised.

Taken all in all, I am much gratified with past success, and with the present outlook. I feel good.

FINALLY.

Send the names of boys that I may send them catalogue! Help us to get students! We will try to make it so that in doing that you will confer lasting blessings on the boys.

Yours for progress,
W. T. LOWREY.

A \$40.00 Bicycle Given Away Daily.

The publishers of THE NEW YORK STAR, the handsomely illustrated Sunday newspaper, are giving a HIGH GRADE BICYCLE each day for the largest list of words made by using the letters contained in

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no more times in any one word than it is found in the New York Star. Webster's Dictionary to be considered as authority. Two GOOD WATCHES (first class time-keepers) will be given daily for second and third best lists, and many other valuable rewards, including Dinner Sets, Tea Sets, China, Sterling Silverware, etc., etc., in order of merit. This educational contest is being given to advertise and introduce this successful weekly into new homes, and all prizes will be awarded promptly without partiality. Twelve cent stamps must be enclosed for thirteen weeks' trial subscription with full particulars and list of over three hundred valuable rewards. Contest opens and awards commence Monday, June 26, and closes Monday, August 21, 1899. Your list can reach us any day between these dates, and will receive the award to which it may be entitled for that day, and your name will be printed in the following issue of THE NEW YORK STAR. Only one list can be entered by the same person. Prizes are on exhibition at the Star's business offices. Persons securing bicycles may have choice of Ladies', Gentlemen's, or Juveniles' 1899 model, color or size desired. Call or address Dept. "E," THE NEW YORK STAR, 236 W. 39th Street, New York City. July 13 6w.

Our Northern brethren are having to take their own medicine. They have made great ado about the color line at the South. Our separate railroad coaches and separate public schools. But now the trouble is beginning to be felt at the North. The Journal and Messenger has a strong article in last week's issue on this question. He inclines to the opinion that not only will they have separate public schools for "little negroes," but that they will be compelled to have separate schools for foreigners as well.

Baptist Directory.

STATE CONVENTION.

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B. G. Lowrey, Vice-President, Blue Mountain.

B. T. Kimbrough, Vice-President, Oxford.

Rev. E. E. Whornton, Recording Secretary, Booneville.

Rev. L. S. Foster, Corresponding Secretary, Jackson.

Rev. A. J. Miller, Statistical Secretary, Yazoo City.

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PRIMIUMS.

Until further notice, we offer THE BAPTIST one year, and Mississippi Baptist Preacher, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and sold for \$2.25.

Also THE BAPTIST and Orphanage Gem for \$2.00 in advance.

T. J. BAILEY, Bus. Man.

Sick Headache, Wind on the Stomach, Biliousness, Nausea, are quickly cured by a few doses of Dr. M. A. Simmons Liver Medicine.

Dr. Powell's Letter.

Rev. J. B. Searcy, D. D., Editor "The Baptist" Jackson, Miss.:

DEAR BROTHER—I regretted very much that my engagement was such that when the commencement of Mississippi College was changed from the time originally appointed that I could not be present to preach a missionary sermon. This institution is doing a fine work, and under the leadership of Dr. W. T. Lowrey, deserves the hearty support of every Mississippi Baptist, just as President B. G. Lowrey of Blue Mountain deserves the undivided support of the same constituency.

The prospects for the Southwestern Baptist University for next fall are very flattering. We are all the while making improvements and are greatly cheered with the prospects before us. We have put up three brick buildings during the past four years, and some indebtedness on the last one built gives us some trouble.

Cheering words come to me from different points in Cuba. Some of the young converts writing to me say that they hope to see me next fall. Brother O'Halloran complains that the military authorities of Santa Clara province refuse to recognize him as an ordained minister, saying that only such recognition can be accorded a Roman Catholic priest. This cannot surprise us when we remember that only Catholics may build a chapel on the grounds of our military school at West Point, and that in Washington itself both democrats and republicans are fearfully dominated by the Romish hierarchy.

I was sorry that absence in Texas prevented my attendance at the last meeting of the Mississippi Convention. I hear good reports of the work done.

Yours fraternally,

W. D. POWELL,
S. W. University, Jackson, Tenn.,
July 11, '99.

A Gift of \$1000.00.

The Sunday School Board of the Southern Baptist Convention at Nashville, Tennessee, has received a gift of One Thousand Dollars. The name of the giver is withheld from the public, but the gift was obtained by Miss Annie V. Armstrong, Corresponding Secretary of the Woman's Missionary Union, and was given to the Board "for its use and purpose." The Board agrees during the natural life of the giver to pay on this gift an annuity of 8 per cent., provided it is called for. Any interest accrued and uncalled for at the time of her death remains with the principal as an increase of the gift. Surely this is a very noble and generous act, and will not fail to command appreciation and delight.

This is a good way to make investment of money for ends of usefulness. It is good both for the Board and for the giver. The Board can turn the money to good uses, making it to subserve the highest end, while the giver will receive her annuity as a fixed amount without having the expense of taxes, and without the loss from failure to invest or from failure of investment. And then, though, there is the advantage of having placed her money so that after her death, it will be where she desires it and will continue to work out its great mission of usefulness on which she has sent it.

This method of making gifts is not common among our people, but will readily commend itself to the wisdom of all who will give it consideration. Why may not this become a popular method? And why may not the Sunday School Board in the course of a few years have several thousand dollars in gifts of this kind? I should like very much to correspond with any who may be disposed to make this sort of an arrangement. The money will be absolutely secure, the interest certain and prompt of payment, while the giver will have established an ever increasing source of usefulness.

J. M. FROST.

Nashville, Tenn.

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Write to me or come to see me at Hattiesburg, Miss.

Hobolochitto Association.

Fifth Sunday meeting of the Hobolochitto Association to be held with Juniper Grove Church, six miles south of Poplarville, commencing on Friday before the fifth Sunday in July.

PROGRAM.

Friday morning—Meeting and arranging for work. Sermon in the evening by Rev. Newton Breland.

SATURDAY, 10 A. M.

Prayer services, conducted by Rev. J. G. Sibby.

2. Discussion—First subject: Some evidences of a Divine call to the ministry, Revs. G. W. Spiers and M. A. Sheppard.

Second subject: Duties and responsibilities of the Young preachers of to-day, Revs. Newton Breland and L. G. Varnado.

Third subject: The duty of the churches in regard to sustaining the ministry, Bros. J. S. Thornhill and A. J. Smith.

SUNDAY MORNING.

Devotional exercises, conducted by M. A. Sheppard. Then discussions on the following subjects:

1. The relation of the pastor to the Sunday-school, Revs. J. G. Sibby and N. F. Clark.

2. The duty of the churches in regard to maintaining Sunday-schools, Revs. Hardy Smith, W. I. Williams and J. M. Smith.

3. Missions, Eld. J. M. Sammons.

Recess for one hour.

The evening sermon, we hope will be preached by Rev. A. V. Rowe.

Respectfully,
M. A. SHEPPARD.

Mrs. R. S. Barber, Lebanon, Miss., writes: For 10 years have found Dr. M. A. Simmons Liver Medicine good for Constipation, Sick Headache, Rheumatism, Sour Stomach, Yellow Skin; Prevents Chills and Fevers. I once used Zeil's, but found it not so effective. till Aug. 1

Send to Aug. C. Freitag, Optician and Pharmacist, 826 and 828 Canal street, New Orleans, for anything in his line. We specially commend his spectacles from personal test.

Pontotoc Church

July fifth Sunday meeting convenes with Pontotoc church.

Subject, 1st-12th chapter Romans.

Following brethren chosen to read:

1st chapter, J. W. Smith, Housatonic, Miss.

2d chapter, S. G. Cooper.

3d chapter, J. L. Henderson.

4th chapter, J. R. Sumner.

5th chapter, Frank Souther.

6th chapter, J. F. Turley.

7th chapter, J. A. Rodgers.

8th chapter, John Langert.

9th chapter, Dr. J. S. Carothers.

10th chapter, Jerry Cadden.

11th chapter, G. W. Potter.

12th chapter, Thos. Wright.

ELD. S. G. COOPER,
Chairman.

Union Association.

Fifth Sunday meeting of Union Association will meet with Beach Grove Church, 10 A. M., Saturday, July 29, 1899.

PROGRAM.

1. The importance of Prayer—John Thompson, S. F. Price.

2. Do the Scriptures require every member of the church to contribute to the support of the Gospel? If so to what extent?—J. H. Purser, E. L. Wilson.

3. The lack of spirituality in the church. How supplied?—J. E. Phillips, G. W. Farmer.

4. Christianity in the home, its need and influence—J. E. Schultz, J. C. Dove.

5. The duties of deacons—C. H. Phillips, J. S. Bailey.

6. The Sunday-school—T. J. Barksdale, S. R. Young.

S. R. YOUNG,
J. C. SCHULZ,
J. C. DOVE,
Committee.

Oxford Association.

There will be a fifth Sunday meeting of the Oxford Association at Taylor, beginning at 10 A. M., Friday before the fifth Sunday in July.

Program may be found in back of minutes of Association. Let us have a good meeting. Let every one whose name is on the program make a report or a speech.

Fraternally,
W. I. HARGIS.

Sour Stomach is one of the first symptoms of a coming Bilious attack. Cure it with a few doses of Dr. M. A. Simmons Liver Medicine.

Hernando, Miss., July 10, '99.

Dear Bro:

Please put notice in your paper that the Executive Board of the Coldwater Baptist Association will meet at Salem church, on Saturday before the fifth Sabbath in July. All members requested to be present.

T. P. JANNBY, Chairman.

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BY THE
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J. B. SEARCY, EDITOR
T. J. BAILEY, BUSINESS MANAGER.

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Please read our rules on page 8 relative to obituaries. Every one, it matters not how poor, can have 100 words printed free; but if any one desires more than 100 words published, he must enclose the cash with the copy for obituary.

If you fail to enclose the cash, do not be disappointed at the failure of the obituary to appear.

A Request.

Dr. R. A. Venable, take notice:
Dear Bro. Searcy:

I have read Dr. E. L. Wesson's articles on the annual observance of the Lord's Supper, as published in THE BAPTIST and in other papers.

I would be glad if Dr. R. A. Venable would be so kind as to give his views on this subject, as they would have great weight, in view of his great learning and researches, with our Baptist people both North and South. Will Dr. Venable comply with this humble request?

Fraternally,
S. Q. DONALD,
Heidelberg, Miss., July 10, '99.

EDITORIAL.

Church Attendance.

This is a subject of practical importance. If it is worth while to have a church at all, it is worth while to attend its meetings. Those who do not attend and take part in church meetings, do not feel a deep personal interest in the prosperity of the church. They have a kind of vague idea that a church is a good thing, and that somebody will look after its welfare, but it is not their personal concern.

All church covenants require the punctual attendance of the membership. And those who stay away without a reason that they would be willing to render at the bar of God, are guilty of violating their covenant. Better not vow, than to vow and not pay our vows to God.

Church attendance is not only a duty, but a high privilege. The devout heart is always ready to say, "I was glad when they said unto me, let us go into the house of the Lord."

It is in the Sanctuary that "Heaven comes down our souls to greet, And glory crowns the mercy seat."

We sit together in heavenly places in Christ Jesus, and our hearts burn within us as the man of God talks to us by the way.

It is inexpressably sad when a membership of two or three hundred will not furnish a congregation of one hundred. It is useless to make excuses. Such a state of affairs need not exist. Making due allowance for sickness and other unavoidable causes, a majority of the membership could be present at all the meetings.

The full attendance of the membership acts as a wonderful stimulus to the pastor. No man can prepare a sermon at his best, if he is conscious all the time of its preparation that the very ones he wants to reach by it will be absent. The pew is more largely responsible for the pulpit than many have supposed.

But the great mission of churches is to reach the unconverted and bring them to Christ. Just how is the best way to get the masses to attend church is a live question. It is easy enough to theorize on the subject, but the author of the theory is put to the blush when he is told to reduce his theory to practice and fill up his house constantly with eager listeners.

We would say, however, that the way not to succeed, is for the membership to stay away from the house of God, thereby giving the weight of their example against church attendance; to rarely attend prayer meeting; never put in their appearance at Sunday School. Added to all this, neglect to read the Bible, and the religious paper, and the owls and bats will soon occupy the sanctuary.

In another place will be found an article by Dr. Venable on the "Invisible Church."

All the writers that we have read on this subject hold that the Scriptures sometimes speak of "all the redeemed" as a church, and there can be no objection to calling this the "invisible church."

Dr. Venable himself says, "The church invisible with Baptists, is universal, commensurate with believers in all times and climes, 'all the called out,' such as can be conceived of as an assembly."

The conception of "all the redeemed" as an "assembly," will never have its actual fulfillment till Jesus comes and gathers all his saved together.

The distinction that Dr. Venable makes between the views of Baptists and Pedo-Baptists on the use of the "invisible church" theory, is well marked and good. But we are compelled to disagree with our distinguished brother in his view that Matthew 16:18 refers to the "invisible church" or "all the redeemed."

The church referred to in Matthew 16:18 is mentioned by the Savior as something he would build.

The language implies the continuance of construction. This language could hardly refer to "all the redeemed," since—at least with God—that is a fixed number.

At the time the language was spoken, the Lord had been gathering his redeemed into glory for four thousand years, and it would seem rather late to come then with a promise that "the gates of hell should not prevail against them."

Hardshell Baptism.

Leighton, Miss., July 11, '99.
Dear Bro. Searcy:

I seek information. Have we a scriptural right to rebaptize a hardshell Baptist when they come well recommended, and give evidence that they are converted from their hard-shell belief?

This subject has caused some contention in this section, and we all desire more light on the subject.

The Baptist and Reflector says no. A number of our brethren say they will not fellowship a church that will receive them on their baptism. I was baptized twenty-eight years ago, by a Brother that was once a hardshell, but being convinced of his error, he united with a missionary Baptist church without rebaptism. If his baptism was good, mine was also. If his was not good, neither was mine. Besides this, I have lived in the church with some ever since I was baptized, who came from the hardshells, bringing letters of recommendation.

I never have heard of a Baptist church rebaptizing a hardshell. While I cannot, and do not, agree with them in all the things that they practice and teach, while I want to be loyal to my Master, and to the teachings of his word, I cannot find any scripture to justify a church to rebaptize, when both hardshell and missionary baptize for the same thing. The split was on missions, not on baptism. We gave them their baptism and it has never been changed.

S. W. PRICE.

The above letter from Bro. Price speaks for itself. While we regard the anti-Missionary Baptists as radically wrong on the Missionary question, yet as to their baptism it is correct in form and design. If the failure of the anti-Missionaries to practice missions so vitiates their baptism as to make it void would not the same objection hold against thousands of our so-called Missionary churches who do not practice missions? We would vote to receive Bro. Price under the conditions he expressed. Different churches might act differently as these cases come up, before them. The responsibility is with the church.

It is reported that Dr. Whitsitt will perhaps go to Europe to examine historic data, and may write another book. He has a wide door before him now, and no man can say to him nay.

Rev. J. H. Eager has resigned the pastoral care of the McFerron Memorial Church, Louisville, Ky. He will spend the summer in Baltimore. We wish he could return to Italy. He is so eminently qualified.

The Western Recorder says: "We hope when the warm weather is over, some competent person will expound the doctrine of the invisible, universal church 'exegitico, biblically, historico-traditionally and systematically.'"

NEWS AND NOTES.

The brethren and sisters are occupying the columns of THE BAPTIST this week telling about the Convention, and it is good to hear them. All say the same thing from different points of view.

We are glad to note that Rev. M. K. Thornton has reached Starkville and entered actively upon his work as pastor of that noble flock. We shall be glad to hear from him through our columns soon.

In another column will be found the "ad" of Marion Military Institute. Do not neglect to read it, and write to Prof. J. T. Murfree, Marion, Alabama, for catalogue of that school. It is highly commended.

Liquid air is the next great wonder. It is said that one drop of liquid air will freeze a glass of water, and that the liquid air can be produced for 2 cents per gallon. Oh for a barrel of this liquid air during this heated term.

The 2d Baptist church, Little Rock, Ark., has called as pastor Rev. M. L. Thomas of Topeka, Kansas. He has accepted and aims to enter upon the work September the 1st. Our esteemed young friend Finley Gibson, of Hope, Ark., is now supplying the church.

Col. William Preston Johnson, President of Tulane University, New Orleans, died at Lexington, Virginia, last Sunday morning. He died in the same bed in which he was born sixty-seven years ago. He died peacefully trusting in Jesus.

Rev. G. L. Martin of Tillatoba, proves to be the man that sent the program for the 6th Sunday meeting of Yalobusha Association at Wayside church, 8 1/2 miles west of Scooby, Friday, 10 o'clock A. M., on the 28th inst. It is hoped there will be a large delegation and a good meeting.

The Lord seems to be pouring out his blessings on the labors of Dr. Sproles, at Vicksburg. He baptized two at last Sunday morning's service. One of them belongs to the band called "children of Janus," who support an orphan at our Orphan's Home.

The Louisiana Baptists held

their State Convention last week at Alexandria.

Among other things, they coordinated the colleges at Mt. Lebanon and Keachie. These schools now belong to the State Convention. They richly deserve increased patronage and support, and we hope they will receive it promptly.

Honor to whom honor is due. We cannot speak in too high terms of Mayor Todd in his vigilance to break up the "Blind Tigers" in Jackson.

A half dozen or more arrests have been made this week. There can be no question of the ability of the police to break up these dens and the Mayor gives assurance that the good citizens will stand with him, the tigers shall go.

The B. Y. P. U. A. met in Richmond, Virginia, on the 13th inst, in their ninth annual session. There were present about 4,000 members at the opening. This is the largest representative body in our denomination. While young people attend in great numbers, and are instructed and enthused yet the union is directed by the ablest men of our ranks, and many of them are very gray headed boys. A wonderful field is open to our young people, and we hope it will be cultivated wisely.

The Convention.

Dr. Searcy had to leave Aberdeen Saturday, and he asked me to make notes of the remaining meetings of the convention. Unfortunately I was out of the convention a good deal for the last two days, consulting committees, boards, etc., and so my notes will be partial.

Let me here advise every one to get a minute of the proceedings and read it through. If you fail to receive one send four cents in stamps to Rev. E. E. Thornton, Booneville, Mississippi, and he will send you one.

The Foreign Mission discussion Saturday morning was fine. Brother E. Z. Simmons, of Canton, China, our beloved Mississippian, who has been twenty-nine years in the work, made a very instructive, soul stirring speech.

R. W. Hooker, our newly appointed missionary to Mexico, won every heart, I am sure. Brother Hooker's home is at Amory, Mississippi, but he was educated at Jackson Tennessee, and Crozer Theological Seminary, and hence has a very limited acquaintance in his own state. Wherever he goes he wins the confidence and love of the brethren.

Our big hearted Secretary of Foreign Missions stirred our souls to the depths.

All in all, it was a glorious meeting, and some of us went away feeling almost that we wanted to be foreign missionaries.

Mississippi is greatly blessed in having so many workers in the foreign field. There are Chastain, Watkins, and Hooker, in Mexico, E. Z. Simmons and Mrs. Graves, in China, Lumbly in Africa, with Jno. H. Eager, of Italy, who is at home for the present. The committees on State Missions and church buildings urged vigorous work for next year. The State Mission fund was about \$1,500 short, but \$800 of it was quickly subscribed to be paid in thirty days.

It was decided that every church be requested to give the month of November to collections for the church building fund.

It is to be earnestly hoped that the churches will heed this important call.

Sunday morning at 9:30 we were called to order by Bishop Yarborough, of Jackson, Mississippi. It was a Mass meeting to consider the report on young peoples' work. After the reading of the report and appropriate remarks by Brother Yarborough, G. B. Butler was introduced, and made a very sensible and helpful speech.

He was followed by Brother Wilkinson, of Vicksburg, who has recently come to us from the state of Washington. He is a layman connected with the Weather Bureau. We are certainly glad to have him, and especially to see him falling right into line, both in his own church and in our general work. He was president of the state B. Y. P. U. in Washington. He made a very sensible speech indeed.

Then came the captivating orator, Oscar Haywood, of Jackson, Tennessee, who thrilled us all.

At 11 I heard a noble sermon from Dr. Dargan.

I heard others say that Drs. Alderman, Venable, Sproles, and Folk, preached fine sermons. I guess Miller and I preached very well, for us.

I was very sorry to miss the memorial services in the afternoon, but as I had to preach at night, and was tired from the constant work of the last four days, I felt that I owed it to my congregation to rest.

We often thought during the convention of our dear Brother Sellers, and how much we did miss him. "God's children are gathering home."

We certainly had one of the best conventions I ever attended. The Lord was with us, and I feel that we are prepared for a year of valiant service.

Dr. Venable made a fine presidential officer. He was prompt, firm, brotherly.

I left Aberdeen Monday morning I had been for four days in the home of Mrs. Cunningham, sister to Judge Sykes. She and her delightful family certainly brought Dr. Rowe and myself under lasting obligations for their cordial hospitality. Hasn't this old world a host of good people in it anyway?

Pastor McMillin and his people will long be remembered for the abundant provision which they made for the comfort and enjoyment of their numerous guests. Noble pastor! Loyal people!

We expect a great convention at Jackson next July.

Truly,
W. T. LOWREY.

Dr. W. E. Hatcher repels, in a manly and Christian way, in an article in the Religious Herald, to the insinuation that he nominated Dr. Mullins as a Whitsitt candidate and that his election was a victory for the Whitsitt element. Among other things he says:

"It was therefore, with stinging surprise that I found there were any who were ready to claim the action of electing Dr. Mullins as a triumph of the Whitsitt forces; and when I saw that I was paraded as having been an actor in a partisan fight, it cut me to the heart. I never looked for a Whitsitt man for the presidency of the Seminary. There was no line up for Whitsitt men in the action at Atlanta. Indeed, the supreme anxiety seemed to be to hit upon some man who could enable us to maintain peace in the Seminary and bring quiet to our borders. I favored the election of Dr. Mullins because he impressed me as being adapted by nature, culture, and grace for the position. If some other brother had been brought forward, whose administration afforded better promise of a peaceful reign in the Seminary, then I should have forsaken Mullins and taken him. It was not a question of the man so much as a question of maintaining peace and unity in the Seminary."

We believe the denomination as such, will be heartily united on Dr. Mullins and we pray the Lord to greatly prosper him.

Captain Wm. A. Andrews, who tried to cross the Atlantic in a little boat, was taken up by a passing steamer in a delirious condition.

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WOMAN'S WORK.

CONDUCTED BY J. F. SEARCY,
JACKSON, MISS.

Let Women Rule.

BY ST. CLAIR FLORENCE.

Away with grumblings! Hist! away,
With sore complaints evermore,
No disappointment should inveigh,
Against Faith, the Lord adore,
Laugh down your grief if you can,
Strive, strive for a cheerful face;
A blithesome cheer from time began,
Is magical—a shining grace.

'Tis wise to nurse the people's hope,
'Tis wise to cherish life's joy,
To give repentance to the sinner,
And use the golden Song's employ;
'Tis wise to comfort heavy hearts,
'Tis wise to banish all despair,
Resist the forces of sin's darts,
And wield the sword of faith with care.

'Tis wise to lend a helping hand,
To every burdened soul you meet,
To scatter sunshine on the strand,
And gladden anyone's retreat;
'Tis wise, with sympathy and love,
To paralyze the power of sin,
To make this world like Heaven above,
A peaceful home for all within.

Blue Mountain, Miss., July 14, '99.

Dear Sister Searcy:

Our Convention with its Ladies' meeting of 1898 is now something in the past, but I enjoyed the meeting so much that I venture my first letter to you for the public.

The Convention although much smaller than last year, was very good; indeed, how could it be otherwise with such a head and heart at the helm as Brother Venable.

The welcome of Brother McMillin was splendid; the response equally fine.

Brother Simmons, of China, was there, and I deemed it a great privilege to shake hands with one who has been so faithful to our cause over so long.

And there was Brother Hooker, not over twenty-five years of age, pledging his life for the cause in Mexico.

With Brother Willingham for Foreign Missions, Brother Tichenor for Home Missions, Brother Rowe for State Missions, Brother Frost for the Sunday School work, Brother Mullins (Mississippian), President of the Theological Seminary, Brother Jackson as its representative, Brother W. T. Lowrey President and Representative of the Clinton College, and Brothers Searcy and Bailey to take care of our State papers, I thought to surely move along in a higher plane. It was indeed very stimulating to me to know and hear that our

work was being managed so nicely and by such strong men.

Our Ladies' meeting was very good. It was much better and larger than some of our previous meetings. It was encouraging to me to be there.

Sister Bozeman did the presiding, which she did in such a quiet, womanly grace, that none could help admiring her.

Mrs. Woods, our new Secretary, did what she could, and her report will show that she is in every way well calculated to attend to that part of the work.

Our welcome, by Mrs. Leftwick, was warm and earnest. The response by Mrs. Hackett proved to the ladies of Aberdeen that we appreciated their kind welcome.

The address of the President was very good, and it was read in that quiet, womanly way, that is so characteristic of Sister Bozeman.

The Secretary's report showed that she too was well up to her part, and that she had been at work.

Very few Vice-Presidents were there, and it is hoped that they will be able to attend by the next year, and bring full reports of their work.

Brother Simmons was with us for a short while, and his address before the meeting was very instructive in regard to our work in China; he plead very earnestly for more help, especially more ladies to help, as they alone can reach the women of that country.

Sister Foster spoke some time of the needs of our children. I say our children because I feel as though they belong to the Baptist denomination. God grant that Brother and Sister Foster may be spared long to us, so that they can enjoy the work that they began, and love so well.

Now what shall I say about Aberdeen and her good people? I have not words to tell one half of their kindness, nor to describe the beauty of their city, with its wide and well shaded streets, its flowing wells, its elegant churches, five in number, two court houses, two handsome school houses, three depots, and from 75 to 100 stores and shops. Some of the dwellings are among the oldest in the State, but still beautiful. As the driver who drove us around expressed it, one of these is heaven inside, so if this be true, I ought to feel proud and happy by being so near that Great City, but I am afraid he, in trying to honor his town, was somewhat mistaken.

Brother McMillin is simply a grand leader, and from what I can

see and hear, he is loved by all his people.

Brother Brown is indeed a real live deacon for his Pastor to lean on.

My home was one of the best in the town. Brother E. F. Poe and wife will long be remembered by me for their kindness. Brother Poe proved to be the jailor, but he was too kind to confine us. Long will I remember Aberdeen, and the excellent treatment I received whilst there.

The Convention is to meet with the Jackson church next year, and we all are looking forward for great times, religiously, socially, and financially.

Sincerely,
Mrs. T. A. Boone.

In The Beginning.

"In the beginning," so we are told
In words more precious than finest gold;
In the beginning of time's long chain,
Before Eve's knowledge of sin's black stain,
There was a Word, the longest e'er known,
Which reached to earth from heaven's bright throne.

More is expressed in this one Word
Than pen or press can e'er record.
'In him is life,' the light of men,
Which bleaches hearts once dyed in sin.

This golden vehicle of God's thought,
This revelation of what he wrought,
God's own expression, this Word of words,
In Jesus Christ the Lord of lords

Mrs. ESTES BASS.

Bickham, La., July 5, '99.

The Woman's Meeting at Aberdeen.

We had a delightful meeting at Aberdeen. There were so many things which contributed to the pleasure of the occasion. The town is a most beautiful one, renowned for its culture, refinement and wealth. The hospitality of the people was such as only the noblest could have extended. The Baptist women who attended were noted for their earnestness, their piety and intelligence in our denominational work. The sweet Christian sympathy of the consecrated womanhood, from the local churches of all denominations made us feel that we were among those who cherish the noble purpose of lifting from the world in the name of Christ, the dark cloud of sin and death which rests as a curse and blight over all. The spirit of devotion pervades all the meetings, making every occasion fragrant with the aroma of a heavenly love. Every heart was an altar from which ascended a holy perfume, distilled from the sweetest flowers that grow in the garden

of God's grace. The spirit of God kindled a flame in every heart and crowned our meetings with a heavenly tribute of praise. It was regretted by all of us that there was not some one from every Society and Band in the State. The attendance was not as large as was expected and desired, though it was very good. The efficiency of a meeting of God's people is not dependent upon numbers. The Lord blesses "two or three met together in his name."

It was found to be impracticable to carry out the program as before arranged, in matters of detail. The address of welcome, by Mrs. Leftwick of Aberdeen, was beautiful, tender and inspiring. We all felt that truly our lines had fallen to us pleasant places.

The response, by Mrs. Hackett of Meridian, made all who had gone to Aberdeen feel that she had found a way to tell what we all knew was in our hearts, but could not express in words. Owing to the urgent demands on the time of Dr. Frost, Tichenor, Willingham and Rowe, we were deprived of the pleasure and profit of an address from them to our ladies, but we had the privilege of hearing them before the Convention. The address of our President, Mrs. J. W. Bozeman, was earnest, loving and rich in valuable suggestions, which if heeded by our sisters will help to a larger usefulness. The Secretary's report was read and listened to with interest. It pointed out the discouragements which had beset the work in the passed year and then the brighter side. It snowed what had been accomplished by our ladies in the State and gave in brief the work done by the Secretary in the way of correspondence, distribution of literature, etc.

An address by Rev. E. Z. Simmons, now so long a missionary to China, was greatly enjoyed by all. His love of the work, his living experience in it and the blessings which have attended his labors, together with the great needs of his field, made his talk replete with all that is interesting and inspiring to every Christian heart. Much interest attached to the man and his work as he is a Mississippian and still holds his church membership in the church of his boyhood.

The addresses made by the ladies were thoughtful and enjoyed by all. The address of Mrs. Foster on the Orphanage at Jackson, brought to our attention and sympathy a subject which has been heretofore too much neglected by our Baptist people. But the noble

beginning which we have made and the pressing need of such an institution leads us to cheerish a hope of large results in this department of our denominational work.

We could but rejoice in what has been done during the past year. In every heart was the resolve to attempt greater things for the year upon which we have now entered. A voice hath been heard:

"The voice that speaks from one above,
In accents sweet with Jesus' love,
Go forth and work for me to-day:
The harvest is full, do not delay,
Bring in the sheaves from every field,
The reapers are promised an abundant yield."

We want to do more. We can do more, we must do more. The Lord help us to do more. I cannot refrain from again mentioning the generous hospitality which was shown us by the good people of Aberdeen. Our women will always fondly cherish the memory of those few days spent in the homes of those noble people. It was a very great pleasure to enjoy the hospitality of Dr. and Mrs. Evans in their ideal home—the dwelling place of happiness, piety, refinement and culture. It was likewise, a pleasure to be a guest with Mrs. Huntly, Mrs. Kemp, Mrs. Eads and Mrs. Hulett. With these were formed friendships which shall last through a life time. Mrs. Wm. R. Woods, Sec'y Ex. Com

Meridian, Miss.

SUNDAY SCHOOLS.

Lesson for July 23, 1899.

BY W. F. YARBOROUGH.

THE HANDWRITING ON THE WALL—
Dan. 5:17-31.
Golden Text—God is the Judge—Psalm 75:7.

After the events of the last lesson, which occurred in the early part of his reign, Nebuchadnezzar lived about twenty-five years. During the latter part of his reign he was afflicted with a species of madness not unknown to medical science, which was sent as a punishment for his pride. He finally recovered and was restored to his kingdom, acknowledging God as the King of heaven. Dying 562 B. C., he was succeeded by his son, Evil-merodach, who reigned for two years, and was in turn succeeded by his brother-in-law Neriglassar, who fell after about three year's reign. The period was one of confusion and in the turmoil Daniel seems to have lost

PRACTICAL POINTS.

1. The faithful man of God with a message of life and death does not stop to quibble about gifts and rewards.

2. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy."

3. All must be weighed and all will be found wanting unless they have the righteousness of Christ on their side of the balances.

Little Folks.

Aberdeen, Miss., July 16.

Dear Dr. Searcy:

I am a little boy ten years old. I go to school here in Aberdeen. There is a large public school here in town, and I go to it. Joel MacMillin, the preacher's son, and I were pages at the Convention. We enjoyed all the big speeches. They were fine! Enclosed please find ten cents for Cuban Missions. I thank God that the United States beat Spain and set Cuba free. Mamma takes the Baptist, and I like to read the little folk's letters.

Yours respectfully,
HARRY E. COLEMAN.

William Robert Mabry.

William Robert Mabry was born in Marshall county, Miss., Nov. 4th, 1863, was baptized into the fellowship of Senatobia Baptist church in 1878 by Eld. E. E. King. Married August 18, 1892. Died after a very brief illness, June 21st, 1899, aged 35 years, 9 months and 17 days.

Prof. Mabry was a full graduate of the University of Mississippi. He also took a post-graduate course in the same excellent institution with the degree of A. M. He was for his age a ripe scholar. He loved books and had marvelous capacity for acquiring information. He had devoted his life principally to teaching the youth of the country. In this he was engaged 12 years. Coles Creek, Coffeeville, Slate Springs, Union Church, Jackson, Wesson and Sardis were the fields of his labor. Many of the citizens of these towns will remember Prof. Mabry as the quiet, scholarly Christian gentleman.

He was retiring in his manners, reticent in company, yet a very cyclopedia of information and ready to impart to inquiring minds.

As a Christian, he was gentle and unassuming, an attentive auditor, a support to his pastor and a friend to the poor. It was in the privacy of the domestic circle that his true self of sympathy, tenderness and devotion were manifested in their full extent.

A bereaved wife and many relatives mourn his death. His remains sleep in the Senatobia cemetery till God shall call up the body in the resurrection morn.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all
Thou hast all seasons for thine own,
O, Death!"

low by the mighty hand of God until he knew that "the most high God ruleth in the kingdom of men." Daniel here gives an epitome of Nebuchadnezzar's experience as recounted by that King himself in Chapter 4. That monarch had humbled his heart, but Belshazzar had not, though he knew all that happened.

Verses 23-24. Daniel accuses him of sin, at the same time setting forth its nature. He had lifted himself up against God, the Lord of heaven; he had deliberately described the sacred vessels taken from the temple at Jerusalem; He had set at nought Jehovah in that he praised idols, He had failed to glorify him in whose hands was his breath and controlled all his ways, and as a consequence the hand from the presence of God came forth and inscribed those mysterious characters. The astrologers were puzzled either because the symbols were unfamiliar to them, or, what is more likely, the words were ambiguous.

Verses 25-28. The inscription interpreted: *Mene, Mene, Tekel, Upharsin*, literally, numbered, numbered, weighed and divisions (or breakings.) The first word is repeated for emphasis. The initial "U" of the last word is nothing more than the conjunction "and," and the word is in the plural form while the singular of it, "Peres," is given in v. 28. The change of letters is in accordance with the laws of Hebrew euphony. The inscription was probably in Aramaic which was close akin to the Hebrew. There is probably a play in words in the case of each term, almost certainly in the last, since the same word was used for Persian, the name of their conqueror. Daniel not only give the meaning of the terms, but gave their application with tremendous directness. His words sounded the death knell to Belshazzar's dreams.

Verses 29-31—Subsequent events. True to his promise, as was characteristic of oriental despots, and notwithstanding the terrible import of Daniel's words the King proceeded to array him in purple robes and gold chains. How empty the insignia of such royalty was to Daniel. It was not of sufficient importance for him to make a display of himself by refusing. No wonder that the epigrammatic statement is made that, "That night Belshazzar, the Chaldean King was slain." It was time for such a reign of folly to come to an end. Babylon is fallen, and the virgin daughter of the Chaldeans sits on the ground without a throne.

Our lesson gives a glimpse of the wicked city the night of its fall. Nabonidus had already been defeated, but young Belshazzar seemed to possess a false sense of security in the magnificently fortified city of Babylon, with its walls three hundred feet high and eighty feet broad. That is a striking picture of the Bschanalian feast given in the opening verses of chapter 5, and its vividness cannot be improved on. There are some historical difficulties connected with the events of the lesson, but the spade and the pick are clearing them up as new data are constantly coming to light through inscriptions, etc. Some have gone so far as to say Belshazzar was a mythical character, but inscriptions have recently been discovered to the effect that Nabonidus actually had such a son. With the view that Belshazzar was vice-gerent, we can understand how Daniel was third in the kingdom rather than second. Doubtless there will soon come to light explanations of the mention of Darius' name instead of that of Cyrus in verse 31.

Verses 17-22—Belshazzar is reproved for his failure to learn from Nebuchadnezzar. When the mysterious vision of the man's hand appeared writing on the plastered wall in the midst of the feast it brought consternation to the young prince and his assembled guests in the banquet hall. The wise men were immediately in demand, but the astrologers could make nothing out of the strange symbols. We are surprised that Daniel was unknown to the King, but there was one who knew something of his remarkable record under Nebuchadnezzar. The queen-mother remembered something of his history and immediately advised the young King to send for him. Daniel now, at least four score years, entered the hall in compliance with the King's orders. Referring to the King's promise of reward as unworthy his attention, he proceeded to show the King how foolish he had been in not giving heed to the lesson taught by Nebuchadnezzar's experience. Nebuchadnezzar was probably his father, only in the sense of being his predecessor on the throne, though some critics think he was grand-son to Nebuchadnezzar's greatness, and he was one of the greatest of despots, he was brought

The Baptist Faith.

Editor Picayune: In your issue of the 10th inst. there appears some misleading statements relative to my sermon on Sunday morning at Valence Street Baptist church. I was misunderstood by your reporter, as I am sure he had no intention to misrepresent me. I ask you to kindly insert the following: "Why We Are Baptists."

First—Not because of parentage or family connections, but from conviction resulting from the study of the New Testament.

Second—Not because we believe it differs not what man believes, so he is sincere and conscientious. I award conscientiousness to adherents of all creeds, the Mohammedan is just as sincere as the Christian, and many infidels are sincere and conscientious. Believing anything to be true, does not make it true, unless it is true. If we are not responsible for our belief, neither are we for our conduct.

Third—Not because of convenience, social position, or temporal advantages. People Baptists:

First, because we believe the Baptist doctrine is so taught in the New Testament, as interpreted alike by the highest scholarship and by the understanding of the unlearned but devout readers. To us the Bible does not only contain the Word of God, but it is the Word of God. The only rule of faith and guidance in practice. Where it speaks we speak, where it is silent we are silent.

"If a creed contains less than the Bible it is not enough; if it contains more it is too much." I am glad that many others claim equal loyalty to God's word.

Second—Because we believe in "the new birth—born again"—born from above. Glad that others believe this too. But there was a time when it was a distinctive Baptist doctrine. All believed in conversion before church membership, we would not hear, as we sometimes do, in the church and seek religion. Nor would there be the so-called baptism of unconscious infants.

Third—Because we do not believe in baptismal regeneration. We do not believe that baptism is essential to salvation, but that salvation is essential to baptism. We baptize not for the remission of sins, but because sins have been remitted, e. g., a man can be a soldier without a uniform, but no one who is not a soldier has the right to wear a soldier's uniform.

Fourth—Because we believe that immersion in water in the name of the trinity is the only scriptural

baptism. Many members of other churches believe that immersion is the only scriptural baptism, but they ought to remember that soldiers are responsible for the uniform they wear and the flag they bear. That the baptism of the New Testament means immersion is a settled question, so far as the world's scholarship is concerned. The Standard Classical Greek Dictionary, by Liddell and Scott, used by all scholars, sustains our contention. Thayer's Greek Lexicon, of the New Testament, supports our position. The Greek nation, who speak the Greek language, practice only immersion for baptism. They ridicule with scorn the idea that the Greek word baptizo means anything else. If the Greeks and the highest learning do not know, who ought to know?

Fifth—Because we believe that immersion is essential and prerequisite to church membership, and that church membership is prerequisite to church privilege. In order to be consistent with our interpretations of the New Testament we do not practice what is popularly termed "open communion." In fact, we believe that where there is no scriptural baptism, there is no scriptural church. We cheerfully admit, and do believe, that there are Christians in so-called churches, and outside of all churches.

Sixth—We are Baptists because we believe that Baptist churches, in regard to the Lord's Supper, are like the apostolic churches—scriptural, logical, and consistent. We understand the scriptural qualifications for the Lord's Supper to be: First, a credible profession of faith in Christ, or "repentance towards God, and faith in our Lord Jesus Christ." Second, scriptural baptism, Third, orderly church membership, "in good standing and full fellowship."

Seventh—Objections considered: First, we are told by Christians, who are not members of Baptist churches, "You unchristianize us." We answer, "You misunderstand us. We treat you as we treat our own converts before they receive scriptural baptism, and as you treat your own converts before they receive what you believe to be baptism. All denominations, so far as we know, except Quakers and Open Communion Baptists, require baptism as a prerequisite to partaking of the Lord's supper."

Second objection: "We invite you to commune with us, but you do not invite us." You can be consistent in extending the invitation to us, because you believe we have scriptural baptism. Would you

invite Baptists if you believed they were not baptized? Would you require less of us than you do of your own converts? We cannot consistently invite you, because we do not believe that you have been baptized, and until we are convinced that you have been baptized and until we are convinced that your sprinkling and pouring are scriptural baptism, we cannot invite you. To invite you would be to admit the validity of such baptism. Can you object to us for requiring any more of you than we do of our own converts, who are not admitted to the Lord's supper until they first receive scriptural baptism?"

Third objection: "You do not invite those who have been immersed, who are identified with other denominations." We answer, fellowship is prerequisite to partaking of the Lord's supper. A member under charges in any church does not commune while charges are pending. All churches act on the principle that whatever justifies the withdrawal of fellowship, justifies and requires the withdrawal of the privilege of partaking of the Lord's supper. If this position is not true, then all ex-communicated members from all churches would be communicants of the churches that withdrew fellowship from them. Those who are not members in good standing and full fellowship in Baptist churches are not entitled to church privileges in Baptist churches."

Eighth—We are Baptists because the New Testament teaches what we enjoy. The independence of each separate congregation, where we enjoy self government. Our church government is "of the people, by the people and for the people." We have for all members "equal rights." The New Testament furnishes no pretext for despotic, monarchical or oligarchical ecclesiastical government, but a pure democracy is the New Testament order of church government. We are Baptists because we claim no rights for ourselves that we are not willing to award to all others. In the language of Bancroft, the great American historian, vol. 2, page 66: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists."

We reproduce the above from the Picayune for two reasons: 1st, because it is a conservative and just presentation of Baptist Faith. 2d, because the Picayune of the 10th reported Dr. Harvey as saying in his sermon at the Valence

St. Church last Sunday, "Baptism could not be closely defined to mean either, by sprinkling or immersion." We quote the above clumsy statement from the Picayune and are glad Dr. Harvey corrected the mistake made by the reporter.

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Obituaries.

Lucy Josephine Pierce.

Only child of W. T. and M. C. Pierce, died June 10, and was buried at Sinai, Rankin county, Miss. She was two years and ten days old when God took her. She was bright and sweet and brought much happiness to her home. May God comfort the dear father and mother as only he can.

PASTOR.

A Tribute of Respect.

On the 3d of May, 1899 in the Chapel Hill cemetery, we laid to rest all that was left of the late, lamented, Mrs. Izzie Powers.

The placid, smiling expression that covered her face as she lay in the arms of death, was a true portrayal of the life and spirit that had gone before.

Mrs. Powers' life was not one of great expression of emotion, neither is it marked by any one great deed, but the secret of her noble life and the foundation of the love and esteem of all who knew her, (for to know was to love her) is found in this: "She hath done what she could."

Her life is, as it were, a bouquet of little things—violets and rose-buds, which by their beauty and fragrance carry happiness and sunlight wherever they go.

Her home being the nearest the church, naturally became the stopping place of the pastor on his monthly rounds, but being at once both a Mary and a Martha, she never tired of his visits. Equal to her care for the pastor was her zeal for the church. She was the recognized leader in nearly every undertaking for the good of the church and the furtherance of God's work in her community.

For the last five years of her life, Mrs. Powers was a great sufferer. Day by day, internal tumors were decreasing her activities and sapping her life blood; yet so meekly did she succumb to her afflictions, that until a short while before her death, only a few of her many friends knew the extent of her sufferings.

One hour and fifty minutes under the surgeon's knife, a resuscitation of about an hour, in which to realize the certainty of the end, to dispose, in accordance with her life, of what God had given her, a final farewell to her friends, then a breath from the omnipotent Spirit, and another sweet, noble character passed from time to eternity.

Let us who read, do as she did—do what we can, ever bending in humble resignation to God's will, and we too can say with her, "I am not afraid to die," and as she, greet the icy touch of Death with a smile of hope which so soon shall be changed to songs of eternal rejoicing.

BRYAN SIMMONS.

Soldiers of Christ.

"It is grand to be a soldier of Jesus Christ; for his soldiers are not for show, but for war."

This was Paul's thought also, and he enlisted for all he was worth. "So fight I not as one that beateth the air; but I keep under my body and bring it into subjection."

There was no parade in Paul, unless it be that he was ever on

parade, panoplied in duty's garb, bearing the Captain's sword. For his Captain he entered dire conflict—fought with "beasts at Ephesus, bade defiance to barbarism, rode the stormy wave, and trod the very vale of death. And when the Master came to give wings to his soul, he said: "I have fought a good fight. I have finished my course, I have kept the faith, henceforth there is laid up for me a crown."

The grand soldier is he who fears, but fears to be lax in duty's bidding. Undying laurels have been won by those who stood at the cannon's mouth afraid to run—in running all would have failed.

Men delight to honor valor. On the pages of history are names undying; and the most undying are those who have the most truly stood beside Immanuel's banner—not soldiers for "show, but for war."

And Paul is in the forefront, with a multitude about him, to whom it will be said: "Servants of God, well done."

We need Paul today.
J. E. PHILLIPS.

A Sad Trip.

At my last appointment at Vaiden, I performed the burial services of Mrs. Neel, a widow, 61 years of age, an excellent member of the church, and though moving in the quiet walks of life, yet "did what she could," and was held in high esteem by all who knew her.

The next appointment was at Coffeeville. There I was called upon to conduct the burial services of Miss Mattie Dailey, an accomplished young lady, a pious and useful member of the church, graduate of Blue Mountain College, and much loved by her many friends and relatives. The interment was in the family burial ground 4 miles from Torrance. The next appointment was at Air Mount where I assisted in the funeral services of Miss Annie Melton, the oldest daughter of Bro. John Melton. Miss Annie's mother died 16 years ago, since which time Annie has kept house for her father and was a mother to the rest of the children. She was ready for the summons and gave full evidences of her faith in Christ.

Returning home I was summoned by telephone to Starkville, to preach the funeral of Mrs. Sallie Freeman, the faithful wife of Dr. J. T. Freeman, one of the most devoted and active workers in the Starkville church. She was unusually happy in her last hours, talked with rapture of the bright prospects for heaven. M. V. N.

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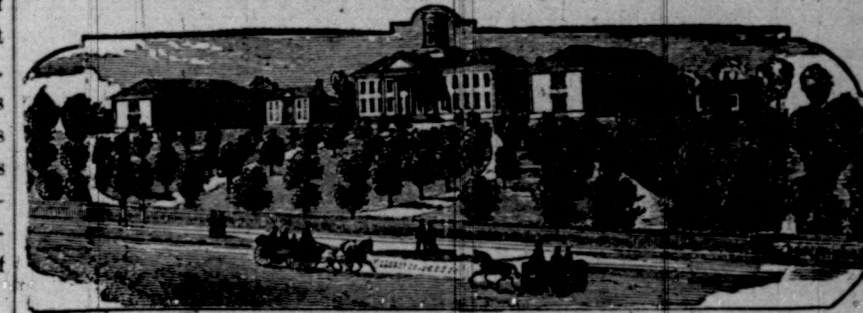


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Our Late Convention.

The Convention at Aberdeen was the most harmonious that this correspondent ever attended; yet, as a boy, he was present as a visitor in 1845, in Canada, and in 1849, at Hernando, he was a delegate, as assistant secretary in 1849 and often since.

Right well we remember that "first speech" of the then young brother L. Tichenor, and how old Brother Wm. Minter marched up to the table and put down a hundred dollar bill—"for the poor Indian."

In 1848 the session was held at Concord, Washington county—the church of which old father John Micon, Brother W. M. Farrar, and Wm. H. Headover members. And also Dr. R. B. Brown, S. T. and Wm. Potts, Stephen Miller, John Kennedy, and others. All of these have passed away.

It was 1848 that the writer, in company with Brother W. M. Farrar, travelling agent of the Foreign Mission Board, started from Louisville, Wisconsin county, to the Convention at Hernando. We were horseback, of course. Our route was through Markville, Houston, Pontotoc, Salem, etc., to Memphis, Tennessee, and thence to our destination. Near Starkville we were joined by Brother J. C. Keeney, agent Home Mission Board. Below Houston we rested at Brother John Brownlee's, and a few miles above at Brother Benj. Bugg's. At Pontotoc we met Brother J. S. Jordan, and at Salem tarried a while with Brother Ayres and at Memphis stopped with Pastor P. S. Gable.

During the trip, if memory serves him right, his correspondent turned aside to visit Aberdeen. Acquaintance of his children were living there, from North Alabama. None of them are here now. After over half a century he makes another visit; this time to attend the Convention.

He was assigned a home with the hospitable family of Sister Mary Puckett. There were two others, viz., Rev. H. Whitfield, and Zach Wadsworth. We were royally entertained. Indeed, Aberdeen ran a great risk in treating her delegates so well; they will

want to "come again." Brother A. J. Brown, Chairman of the Committee, and Pastor J. N. McMillin, deserve great praise.

Full proceedings having been published in THE BAPTIST, it is useless to say more of the Convention. But we may state that Aberdeen is a pleasant little city, full of big hearted people. The Baptist church building is a monument to the energy and taste of Brother A. J. Miller, during whose pastorate, it was erected. By the way, Brother Miller is trying to repeat such a work for Yazoo City. He deserves our help. Let us give it, and give liberally.

L. A. DUNCAN.

Meridian, July 15 '99.

Poplarville, Miss., July 7, '99.

Dear Dr. Searcy:

We have just closed a nine days meeting with Spring Hill church, eight miles north of Poplarville. Bro. R. N. Davis of Perkinson, did most of the preaching. Bro. Davis had been the pastor of this church some eight or ten years ago, and to have him with us again was a great treat to many in the community. Nine happy converts were received and baptized and two restored to fellowship is part of the visible results of the meeting.

There were several other inquirers left that I hope will yet come. And one little boy that did not join told me that he had learned what it is to believe in Jesus, and that he expected to follow him.

The church showed her appreciation of Brother Davis's work by giving him a nice little sum of 16 to 1. But this was only expressive of far better things in the heart, and many of us felt that it was good to be there, and are anxious that Brother Davis come this way again soon.

J. M. SAMMONS.

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